CONCEPTS OF "FAITH" AND "KNOWLEDGE" IN THE ANCIENT TURKIC LANGUAGE CONSCIOUSNESS

Baglan Bazylova[1], Feruza Yerzhanova[1], Nazym Dabyltayeva[2]*, Gulshat Serikbaeva[3]

[1]Kazakh State Women's Teacher Training University, Almaty,
[2]Kazakh National University named after Al-Farabi, Almaty,
[3]University of Foreign Languages and Professional Career, Almaty **(REPUBLIC OF KAZAKHSTAN)**

ABSTRACT

The article is considered the most complex and rich period in the history of Turkic philosophical understanding of "faith" and "knowledge" in the ancient Turkic culture. According to this concept, we will try to figure out how and in what conditions were the concepts of "faith" and "knowledge" in the ancient Turkic language consciousness and in order to solve this problem; we have to pay attention to the spiritual origins, which were built in the philosophy of ancient Turks. Therefore, to solve our problem, we have to imagine a linguistic worldview during past years, since ancient times.

In the Turkic linguistic worldview, consistently and reasonably appear two basic steps in solving the relation between faith and knowledge. The first phase is the integrity of attitude towards the world, from which the indivisibility and some vague concept of "faith" and "knowledge", their dynamism, variability and openness come. This period begins in traditional mythology and was mentioned in the ancient Turkic written monuments of Orkhon-Yenisey period. For the second stage (the Turkic Renaissance) is described as an attempt to synthesize the spiritual and ethical religious faith, rational knowledge and "divine", from here the concept for relationship between faith and knowledge and their harmony and unity come.

Turkic ethnic group that had the established its beliefs and a certain mentality associated with the lifestyle, it was easier to accept the concept of Sufi Islam. This determined the form of relationship between faith and knowledge in the traditional world, which developed in the Turkic spiritual thoughts and tolerance, mindfulness and respect for other nations or religions.

Key words: the spiritual core of the ancient Turkic language consciousness, diachronic analysis of tokens, the transformation of concepts "Faith" and "Knowledge"

List of abbreviations:
1. DTC – Ancient Turkic Vocabulary.
2. QBK – list written in the Arabic Language, Cairo version of the "Kutadgubilig" poem.
3. QBN – ancient list written in the Arabic Language, Namangan version of the "Kutadgubilig" poem.
4. ESTYA – Etymological Dictionary of Turkic Languages.

1. INTRODUCTION

Study a linguistic world view of the ancient Turks shows that the nomination of the spiritual concept of "faith" in the study period was carried out by a number of word-synonyms: inan / ynan (faith, trust); isan / yshan (trust, trust); kertsung / kertun (faith); syɣyn / syyyn (believe worship); yrq / NPK (superstition, luck); kөni / kөni (faithful, true); antliɣ (loyal, oath); jalvar (to pray, to ask); jukun(worship), tapin (reverence, worship); alka (blessing); qarya / қarғa (curse); arva (magic, conjure) and others.

This number of synonyms might be significantly expanded by derivatives of these words, which model creations is investigated in the written monuments of ancient Turkic period.
The fact that such a representation of multiple spiritual - ethical concept of "faith" in the ancient language indicates a very steadfast, interested, and evaluated relation of the person at the time to the spiritual realm. These words, definitely, in our opinion, represents the spiritual core of the ancient Turkic language consciousness.

2. METHOD

This article used complex methods of philosophical inquiry: integrative, hermeneutic. The main method used in the method of conceptual analysis. When analyzing lingvo-culturalconcepts of "faith", "knowledge" used the following methods: item etymological analysis philosophic and cultural analysis.
The first and the most important feature of "faith" in the ancient Turkic language is its interpretation as a "trust", "reliability", "honesty", "directness", "sincerity", which clearly shows the following basic functions:
a) trust as a condition for the holistic human interaction with world: adašqoldaserdästutun um dusuz / ïnanyïlaɳarsen - get unselfish friends and acquaintances, / trust them (DTC, p.611); umakelsäqutkelir - if a guest comes - comes happiness (DTC, p.611);
b) trust is relationship between man and the Creator-Tengri: Taɳri, Umaiiduqjir-sub basabartiarinč - Sky, (goddess) Umai and Heaven [homeland] - here they are, I suppose, given [us] victory [happiness] (DTC, p.35) ; "At the top of Turkic Tengri and Turkic sacred Yer-Sub like this they said: Do not go away Turkic people! Let it be the nation"(DTC, p.36);
c) trust in spirits of ancestors –"aruaham" as spirits of intercessors that promote fusion in the perception of a person of the past, present and future into a single integrated act: "Let the name, fame, honor, that by the Turks moved from ancestors fighting not perish without a trace!"; "Those lands, waters those ancestors gave us, but will find their rulers!" (DTC, p. 37); trust and faith in a man given a swear word, "... being deceived by their sweet words and soft silk, you Turkish people, died" (DTC, p.166).

It is especially necessary to underline in the ancient culture of trembling and sacred respect to the Word. This is eloquently described in the legend of Korkyt. God told Korkyt that he would live forever, if he never - neither in thoughts, nor loud - not to mention the word "death". Reassured Korkyt meet once on his way a herdsman, who tried in vain to catch a colorful cow. Korkyt wants to help him, but he cannot. In the heat of the chase, he shouts: "I shall die, but catch it!" Hearing this, God does not send death Korkyt, but gives him a sign warning: in front of Korkyt the cow turn to stone, having at the same time say to itself quatrain. An important element here is the act of the Word. Word - there is always an expression of understanding, rather than just a thing or meaning in itself. On this occasion, ChingizAitmatov in his poetry wrote: "The word of God graze the heavens, the Word milks the universe milk and feeds us with milk from generation to generation, from age to age. Thus beyond words, there is not God or the universe, and there is no force in the world, exceeding the power of the Word, and not in the world of flame and heat power stronger than the heat of the Word" [1, p.12].

From the conceptual analysis of "faith – trust", we see how closely intertwined the value of this concept with such concepts as "shame", "conscience", "honor", "dignity". This is not surprising, as these are the main attributes of Tengri and its basic requirements in relation to man. In this regard, it is important to emphasize that the ancient Turks "the whole world of life" - a circle of trust, which in human life has been adopted as surely significant.

The second meaning –"fidelity", based on loyalty to the ideals of their ancestors; loyalty and obedience to Beks, and the people to their king as, as a necessary condition of existence of the state, sanctified by authority Tengri. The "Big-KulTegin inscription" says: "Because of infidelity Beks and the people / Because of incitement and deception Tabgach people / because it (the people Tabgach) temptations, / Because he (the people Tabgach) littered with older younger brothers... Turkic people upset their already formed state" (DTC, p.163).

What conclusion does "Inscription" from the erroneous actions of the Turkish people? "Turkish people, repent! / in front of your wise kagan, exalted / you / you to be faithful to his virtuous State / You made a mistake and he went bad" (DTC, p.164). Note that this is an appeal to the Turkic people is unshakable pillar of the state. It was related to the people: "in front of your wise kagan, exalted / you / you to be faithful". In turn, Kagan, having wisdom, all his abilities, time, and life dedicates to preservation, strengthening and development of the Turkic states: "For the sake of Turkic people, I did not sleep nights, not sitting day saying", Yes, I exalt people! "; "... Their shining gold and silver, their well-woven silks, their drinks, obtained from corn, their saddle horses and stallions, their black sable and blue protein I got for my Turkic people" (DTC, p.164).

The third meaning of faith is expressed in tokens such as "believe", "superstition", and "sign". The concept of "yrk" ("yrym"), as evidenced by the encyclopedia of ancient Turkic beliefs and superstitions "Proverbs" ("NPK bitig") played a huge role in understanding of the world, the cosmos, the Absolute. According to the beliefs of the Turks, you cannot anger the water, fire - to blow on them, split; you cannot cut down trees, take unripe fruits. You cannot hurt animals, you can only sit from the left side on horse, only enter a house from the right side, to give anything with only right hand, etc. Every phenomenon in nature, as well as a thing or object shall be the function of "yryma". Proper positioning of the moon - a good sign: "jotyryptuwdu"- "the moon is vertical - it will be good"; "Ajsalqajyptuwdu"- "he moon appeared horizontally - expect trouble" [2, p.338]. Thus, it should be noted that each sign of life is the recognition of a Turk and there is an invisible connection between everything and everything in the universe.

Following meanings –"true", "righteousness", "perfect", "fair" illustrate the religious context, and are also key concepts of "faith": köritoqkeräkhämqïlïnčïbütün - he must be selfless and his actions - perfect (DTC, p.134); dadinsaftutarčinanusirvanï - he adheres to justice [like] the true Avushirvan (DTC, p.158); - Pious, man has pure faith / does not show negligence and doing everything for the people (DTC, p.178); - For the perfect man [faith] is the whole ordeal (DTC, p.210).

3. DISCUSSION

For our study, the faith of Tengri is a particular interest, omnipotent creator of all things in the world: jaγïźjerjašïlkökkünajbirlatüntorätti - brown earth, blue sky, the sun, the moon and the night he created (DTC, p.580); täŋrijalŋuqjaratty - God created man; and blessing the punishing: "Sky, Umai, Sacred Earth-Water punish (letters. Crushed) us!"; "Tengri gave them power, my father's army was like wolves, their enemies were like sheep" (DTC, p.138).

In these contexts, the belief in Tengri has more pragmatic character than religious, since all aims to bring the people in the name of creating a powerful state. The obedience and faith in Supreme Creator Tengri, honesty and loyalty, act as natural bases of life that make up the true nature of man. It is this idea of innate faith made it (faith) the inner essence of Turkic civilization and determined by its high spirituality and morality. It also needs no introduction in the external manifestation - verbalization and rites, to form at outside observers a sense of indifference, indifference to religion of the nomads. In this regard, we can cite Deleuze-Guattari: "The nomads have a sense of the absolute, but essentially atheistic" [3, p.12].

The last meaning "worship" stands out: the good and the evil spirits that inhabit the world of the people: "Yer-Sub" - the spirit of Earth-Water, "Ige" - the spirit of Master, "Yale" - an evil spirit, "Yek" - demon and others. In the minds of ancient people were not perceived as separate phenomena, they were inseparable from the object itself.

As it is known, in relation to the sub-Yare letters. "Land-Water" Turkic peoples used the epithet yduk "ydukYer-Sub letters". "The Holy Land-Water".The fact that the Turks respected Yer-Sub - earth, and all that is on it - mountains, rivers, lakes, trees, rocks, etc. evidenced by numerous toponyms: Yduk bash kidirima – "St. key is behind" (to the west); Tamagyduk bash dasunushdimiz – "We fought at the top of the sacred Tamag"; Turk ydukYari – "Turkic sacred land"; Oz yarimyduk–"My holy (native) land"; YdukOtukan–"Holy Otuken" (name of the place). Thus, being an epithet many geographical features, the word "yduk / yyk" has the meaning "holy, holy, blessed, honored", but not "deified".

By Remark V.V. Radlof, "This land is so close to the man, as in nature, even akin to him that he cannot appeal without fear to it. Therefore, each person brings Yer-Su (kut land) sacrifices and gifts in order to show their gratitude and reverence. Praising it in the songs and pious sayings and everyone can read it for themselves without any damage" [4, p.162].

Based on all of the facts above, we can make some mental philosophical conclusion. Obviously, "faithful" qualities learned by ancient Turks were the main moral and ethical norms of society, regulating the relations between people, Tengri, and the world.

Thus, we can say that the concept of "faith" in the ancient society was intended to carry out three main functions: 1) to practice the moral law of Tengri; 2) maintain the necessary relationship with the Creator-Tengri and with all the forces from which somehow depends their well-being; 3) to adjust the order and harmony of the cosmos and man. Valuable sense of faith is that man in the act of faith had such spiritual and ethical qualities as "conscience", "shame", "wisdom", "justice" to perfect, to use them for the benefit. It follows that it is not nature and society determine the moral perfection of man, but faith.

The inner form of the faith, or the nature of faith is not only the recognition that there is a God, faith in the supernatural, not only in the belief that this world exists for man, but faith that represents the essence of God, is expressed as a dominant humanity. Faith in this stage performs as spiritual, religious and rational functions.

The formation of the mentality, world view of ancient Turks had a huge impact and the concept of "knowledge" in the ancient language has a lot of native categories: an - (perceive, to understand); es - (thought, mind); og - (intelligence, thought); oi -oyun (intelligence, thought); cab-cav (mind, intelligence); bilig (knowledge); bogu - (wisdom); saɣ - (mind, intelligence); san - (to think, to be aware); saq - (think, count); tetig - (clever, quick-witted); uq - (understand understand); us - (thinking). Judging by their morphological structure, it is the oldest words for us to the concept of the study, as they are simple irreducible form. It is they, as noted by the Russian philosopher F.A. Urusbieva, replaced the Turks fixed Hellenic "knowledge" "logos", presenting a parallel series of world culture.

Note, in the ancient mentality, the main place belongs to "mind", "reason", "intelligence" and only then "courage". Creator Tengri gives kagans "mind", and only then put them rule over the Turkic people. The epithet "wise" even became one of the names, perhaps even one of the titles kagans and their advisers. Often the component "bilga"–"omniscient", "wise" as the title name in the ancient Turkic sources are met in: "Bilga-Kagan", "bilga-beg", "bilga-xan", "bilga-taluj" etc [5, p.87].

The word "bilig" - one of the most ancient forms of expressing the ancient Turkic concept of "knowledge", its etymology goes back to the bare-root vowel -e - the more original form the basis "Bil". In "etymological dictionary of Turkic languages", noted that "all the main lexical meaning of the verb Bil - in the developed as presented in the most ancient monuments". Verb bil A. Scherbak remodels in the form of bil – "to know, to learn" (ESTYA, p.137). Etymological dictionary includes the following meanings of the word bil:

1. Know, manage, understand, be informed, have knowledge;
2. Recognize, inquire;
3. understand to think (about) meaning, to realize anticipated;
4. Appreciate, respect, acknowledge, and take it;
5. To be able to be in a position to be able to;
6. Imagine anything, take it (thinking to believe);
7. Notice, to see, to feel, to experience, to feel, to perceive;
8. Take responsibility to bear the duty in charge (ESTYA, p.137).

The large number of derivative words brighter represents the structure of the word *bil*, as well as its most important conceptual components, some of which are found in the oldest texts: bilga - wise; bilgab - smarter; bilgalig - having wise (advisor); a connoisseur; bilig - knowledge, reason; biliglig - Knowing, Wise; biligsiz - irrational, devoid of knowledge; bilin - aware of, understand, to penetrate; bilturmak - teaching (DTC, p. 99-100).

The word "bilig" within the meaning of the thought process in the mind of the modern man, as in the ancient language still leading. Thus, the existence in the ancient core values and a broad representation of derivative words, says that "bilig" in the ancient Turkic language by main concept of "knowledge", including in its content practically all names of mental states of a person.

In Orkhon monuments "bilig" (wisdom) is presented as the supreme value of unity of the people, as a spiritual and ethical frame of government: "*When there was a blue sky at the top and at the bottom - the brown earth, between both of them are having children of men. Above the children of men, sat down my ancestors!... All four corners of the world were enemies.... They rule... establishing order among the blue Turks, who did not have a lord before. They were wise Kagans, they were courageous Kagans; and their clerks were, I suppose, wise and courageous, I suppose; and their children and the people were unanimous. That is why, I suppose, they ruled so long... After them succeeded to the throne of their younger brothers, and then succeeded to the throne by their sons. Since younger brothers were not like a senior and sons were not like their fathers, then they sat on the throne, to think, unreasonable Kagans, and their clerks were also unwise, were cowardly. Because of the mistakes of the Beks and the people, due to fraud and abetting cheaters from China and their machinations, because they quarreled with older younger brothers, and the people - with the Beks, Turkish people led in their disorder until that time there was a state and brought death on ruling Kagan*"[6, p.18].

Al-Farabi also put "wisdom" above "Righteous City". "If there was ever going to happen so that the guide will have no wisdom - says al-Farabi - let, if it meets all other conditions, the virtuous city will inevitably perish" [7, p.50].

As we can see, the wisdom in its own nature is specialized in one thing. Wisdom is a universal way of being of the mind and its manifestation. Wisdom as a holistic knowledge of being is dysfunctional and unprofessional. In humans, there is not a higher title than "wise".

It should be noted, based on linguistic basis, the most mentally significant and efficiently presented, and therefore the most active words in the ancient language, such as are "og" and "uq".

Ancient Turkic lexeme "og" / "ɵg" - (mind, thought) has four meanings: 1) the mind; 2) thought, meaning, knowledge; 3) understanding, understanding, knowledge; 4) wise (DTC, p.501). Expression of mental-conceptual meaning of this word is a testament not only to the fact that Turks formed abstract thinking, the closest to modern, but also quite took shape an idea of the mind as philosophical and mental and conceptual categories.

All four values are lexeme "og" found in almost all ancient Turkic monuments: 1) bajatberdier dam seŋaögbilig - God gave you dignity, intelligence and knowledge (QBN.DTC, p.378); taɣičintaikijek bar ögüŋ in köŋülüŋinbulɣajur - in the mountains there are two demons, they cause confusion in your mind and your feelings (TT. TPA, p. 378); 2) tügüldiögiköŋli jet lümadi - messed up his mind, he could not understand [a place in the book] (QBK.DTC, p. 378); 3) ögaliktegirersaöglangüol - [the one] who touches the wisdom should be prudent (QBN.DTC, p. 379); 4) ögibolsaötrüatatɣuöga - if you have a mind, [a man] should be called wise (QBN.DTC, p.379).

In addition, lexeme "og" in the ancient language is used in the sense of "to teach, to educate": olmeŋabiligögratti - he taught me wisdom, helped acquire knowledge (MK.DTS, p.380).

Next productive component "uq" / "uқ" (understand, insight) on the material etymological dictionary expressed by the following values: 1) to understand, perceive, and penetrate; 2) to listen, hear; 3) view the value.

Verbal derivational nest uq contains ten tokens: uqγuluγ-intelligent; uqmaq-understanding; uqmaqlïγ-intelligence; uqtur-explain, uquy-mind; uquyluq-intelligence; uqul-to be understood; uquš-mind; uqusluγ-perceptive; uqussiz-foolish, stupid (DTC, p.612). Productive derivational nest "uq", as the previous token make it evident that the relevance of the concepts existed, and it is displayed in the ancient period.

Diachronic analysis of ancient Turkic tokens "oq" and "uq" and their derivatives shows that the linguistic and cultural-logical paradigms were lost along the way of many components. In modern Turkic languages except grammatical forms, the number of tokens that represent modern concepts "eg" and "uκ" decreased almost four times. From the mental field and, consequently, the lexicographical disappeared many variations.

In the ancient understanding "consciousness" - a cosmic principle, the essence of being in general, whereas in the West, the mind forms a precondition of knowledge, and therefore the world as representation. Axiom reasonableness of the world is the order of the cosmos, it is the realization that being "knowable", that the entire world's "reasonable".

Finally, the third premise of "knowledge" is that in every act of knowledge is not only a person perceives reality, not only possessed the rational side of it, finding in it the laws, but should be directed to what is behind all reality, the Absolute.

By studying the written monuments of ancient Turkic era, we conclude that "the mind", "active intellect" here are one of the key. In all his actions, a person is first of all "reasonably living creature". The concept of reasonableness in the ancient picture of the world is multidimensional, combines "faith" and "life pragmatism". Reasonableness here acts as a reasonable and practical (biliglik - practical wisdom) and as cognitive (bogubilig). "Knowledge", "reason", "wisdom" in this way is defined as ontological: law, the order, lying in the base of being.

One of the most important elements of the ancient "knowledge", which should be noted, is astronomy, which was the first view scientific knowledge. Looking at the cyclical phenomena of nature and frequency of weather events people have formed the basis of the national calendar "mushel". The basic principle of the national calendar was cyclical repetition: "Time Mushel, giving - takes and taking - returns. There is no end of time; there is no end of life.

All united by one rhythm: - the life of the Cosmos, the life of nature, human life. People are born and die, and people talk about the dead "қaytysBoldi"–"returned back", and people know that a new round of time they will be back, but from that world to this one" [8,p.2]. In the endless cycle of life it is included the life behavior of a particular person, and his high morals. Ancient Society knew and believed that evil or good, done once, have not only direct effects chain, but also carry out the consequences of another level - in a way mandatory cyclical repetitions. It is a "sacred knowledge" has formed a special responsibility patience, endurance. So maybe calendar "mushel" in the Turkic world-not just a "knowledge" of time as a cyclic circulation, but special philosophy with his ethics and aesthetics.

Interestingly, practical knowledge, as well as sacred, which is vital for the Turkish traditions and the very desire for this type of knowledge excludes any motivation to develop theoretical knowledge.

Based on semantics "jas" ("individual year") and "jil" ("calendar year"), you can once again see how the ancient Turkic language appeared in "concept of time", what is "practical knowledge" is not acquired by reasoning, and evidence and it was revealed to consciousness itself, through observation of the cycles of nature.

"Jas" (Jas) - the basis of the word is the notion of age. The traditional chronology of years of age, the age of the individual years from now understood as defining a private individual situation and has several meanings 1) green, young (there was green grass) 2) Year (the age of) "... when he was in '21 (birotuzjasyna), we fought with Chacha-sengun"; "In this battle Kul-Tegin was 30 years old" (otuzjasyna);

"Jil" (zhyl) - one-year measure of time, which corresponds exclusively to the calendar year, is definitely a careful and accurate astronomical calendar: 1) year (period of time) jilanjili - year of the snake MC); "Ten moons she carried (me) my mother", "She brought (me) my ale" (AK 1.7); 2) life, the existence (no matter how much good will live, will not age) (QBN, p.267).The period from the concept of the age, the year lived by the individual, to the standard he lived in, the whole social group clearly reflects the logical thinking, therefore, determined the development of logic and scientific thinking. Calendar year to the ancient Turks represented a decisive improvement in contrast with the chronology of age years. Because of the calendar, there has been made a big step from the individual time to the concept of universal time. These forms of time evolved and established themselves in the linguistic consciousness of ancient Turks as a manifestation of diversity of a single space-time continuum.

With the concept of time in the worldview of the ancient Turks philosophical problem of the immortality of the soul are closely connected. The soul is in everything, and it allows the connection of anything with everything that is most evident in the transition to another world, while traveling Kamov and ordinary mortals, as this is carried their souls. Ability to communicate with the elements, the mountains, the trees, the animals appear in person because of a shared spirit, they are of the same nature. The subject of the soul, consciousness is information and knowledge. Endowed with the world consciousness is literally packed with information, so it is no wonder that magical acts provide the necessary knowledge and a gust of wind and flight of a bird, and a piece of wood. This relationship of everything with everything are based the fortune-telling practice sorcery, magic, dream interpretation, etc. Siberian scientists, authors of the book "The traditional worldview of the Turks of southern Siberia", noted that of a theme of "soul" in the Turkic world is amazing, but the amaze replaces by bewilderment when one realizes that one of the Russian term can mean a range of diverse phenomena" [9, p.161].

In Tengirease "esoteric knowledge" world tree or World Mountain guide souls of the dead in this or that part of the macrocosmic vertically. Hence, religious beliefs, the transition from one zone to another space, that is circulation of life. The death of someone living in the top world corresponds to the birth of someone in the Middle, and death in the Middle - born in Low. Hence, the concept of death and fate does not have the properties of inevitability: You can change the fate by sacrifice and rituals, and the soul of the dead could be reborn in the next generations of [10, p.22]. "MəngiTənir", which is Tengri as a universal limitless Time notes the inclusion of the human and thus overcomes the horror short as a moment of human life, "Tengri is in charge of time, but somehow, all the sons of men born in order to die" (DTC, p.130).

According to an ancient legend ("The Book of our father Korkyt"), death is presented as a gift to people, because in this world who is not dead, is not truly alive. Life has meaning only if there is a death. Death is the birth of a new state. It is - a natural extension of life, its apotheosis, and that is why the battle rime of the Turkic warriors in ancient times were the words: "Өlimzhoқ, Omirjas"–"There is no death, the life is always young" [11, p.42].

4. RESULTS

So, the linguistic world view of the ancient Turks includes practical, philosophical, esoteric and religious knowledge in their entirety. And there was going the constant enrichment of spirituality the Tengrianism. If we consider the ethical concepts

of Tengrianism, then in them dominated the beginning of the four "Kut" (soul force), "Bilig" (knowledge, wisdom), "Og" (mind), "Ar-Namys" (conscience) excesses, even high spiritual - as the "beauty", "religion", "love" - not revered and subjected to ridicule, if passed a limit and began to "work for themselves" [12, p.22].

Thus, if we turn to the problem of the foundation of faith and knowledge, it should be noted that the similarity of this concept has a fundamental importance. The meaning of "bilig" has a status not as a result of logical design, study, test, investigation, but is based on faith. Specifically in that quality (knowledge) is not only a social significance, begins to function in the culture, but also acquires a divine nature and involved in various forms of spiritual activity.

Faith is defined as the spiritual level of being. Therefore, faith as a spiritual experience in general, is a source not only of religious faith, but also spiritual culture with its morals and life values.

In the ancient Turkic language period, there is a large number of loan words, for a variety of cultural and historical circumstances, introduced by the Turkic bases.These are words like: amin (trustworthy, loyal), but (believe to believe); butmak (faith); bivafa (wrong); din (faith, religion), ibadat (worship); iman (faith, religion); istihad (faith, belief); mumin (orthodox); nom (faith, religion); shariat (religious law); mar - (religious teacher); bag - (inheritance); manas - (mind, intellect); azun - (earthly life); barm - (perfect); arzy - (holy hermit), and others.

These to kens- the result of the enormous influence of different religions (Manichaeism, Buddhism, Zoroastrianism, Islam) forum der standing the life of the ancient Turks.This is the most important ideological groups that carried axiological motivation. These tokens, in one way or another, are associated with a positive or negative evaluation in the ancient language.

There is no doubt that the most important spiritual phenomenon of Central Asian pre-Islamic periodic considered being Zoroastrianism. Zoroastrianism is a complex system of religious-philosophical knowledge occupied significant place in the daily life of ancient Turkic society. "The instinctive understanding of religion, -noted Orynbekov-holiness and wisdom of the Kazakh shave historically ranks first installation of Zoroastrianism oriented closeness to nature, love of life and pride"[3, p.26].

The central idea of this doctrine is the idea of the origin of the world as a result of the continuous struggle of two opposing principles: good and evil.

According to this doctrine, abuse of Ahriman (the personification of evil) in the material world incessant, so a man saving his moral purity would be possible only in the fight against evil, which actively promote the victory of good. At the same time, in the ancient teachings notable is that the struggle with evil and the faith in the ultimate triumph of good is not only a moral maxim, but also has a wide outlet in the social sphere. According to one of the Zoroastrian rules, any action that promotes the growth and development of the material world is strengthening and multiplication of good. Therefore, material well-being and moral condition of a society understood as interdependent.

"Faith" (pers. Din) in the Zoroastrian doctrine, meaning "vision", "knowledge", "understanding". Moreover, the word has another meaning –"conscience". At the same time a believer - a person who with the mind learns his inner world and, thanks to this, is the right one, and on the right path.

As you know, Zoroaster proclaimed that people should think before you believe in anything. He was given the freedom to choose between good and evil, and he is responsible for the consequences of that choice. Here are the properties required of people seeking knowledge: the joy of life, enjoyment of life, procreation (birth and upbringing of children), strengthening the family, the transmission of traditions, love for all living things, vigorous activity. The main trait that a person should have are - kindness, generosity, truth, righteousness, honesty, perseverance, diligence, confidence, gratitude, hospitality, small satisfaction, a sense of proportion, mutual support, hard work.

Therefore, the mind is not understood in Zoroastrianism as the ability of rational comprehension of reality, but as the innate wisdom of the human person to distinguish between good and evil, and he or she ruled by their own will. In other words, mind in Zoroastrianism was not an intellectual, but ethical concept.

In the text "The judgment of the spirit of the mind", we find such arguments about the nature of mind, "The best thing - the mind, because the mind can arrange the ground and sky can be subdued by the power of the mind. Ormazd created these earth creations (force) by the innate intelligence. Sky and earth are controlled by mind" [14, p.58]. Hence, we can conclude that in Zoroastrianism, as well as in Tengry outlook the priority was given to the human self and this process proceeded through the knowledge of the environment.

In general, in Zoroastrianism, an important role-plays the human spiritual development. However, the main attention was paid to the activities of people, based on the triad of: good thoughts, good words, and good deeds. In the interests of good, one must promote the manifestations of life, its prosperity, and fertility: to cultivate and irrigate desert land, raise animals, plant trees. It was a positive, life-affirming revelation, and it required not just faith, but a common sense and action of each individual. It was believed that "faith without deeds is dead", passive faith and contemplative good were very unacceptable.

It is obvious that these Zoroastrian tenets reveal the basic ideas of Tengrianism. Tengry's worldview does not allow people to be pessimistic and passive, or to give up. Even turning to God in prayer ancient Turks "asked to give them only a good mind and health, nothing other". The main features tengrian man were activity, optimism, choice of life in accordance with the purpose, perseverance, the predominance of the public interest over personal, mandatory mutual assistance, tolerance.

It was significant for the Turks the Buddhists faith in the Mahayana form. In contrast to the Hinayana, Mahayana worldview was more in line with the Turkic peoples, since it is dominated by life-affirming beginning. According to the principle of karmic retribution, the person becomes good not through donations, but through his or her good deeds. "Suffering - retribution for the sins" no doubt this idea was an important incentive for virtuous behavior" [15, p.106].

"Faith" in Buddhism was a major factor on the path to enlightenment - nirvana. The Buddhist word ("faith") is derived from the Sanskrit verb that means, "To fasten the heart of the Absolute". In other words, it is ethically sensible contrast to the passionate desire or lust. The main way to achieve nirvana are the "knowledge" and "contemplation". "In the sea of birth and death - knowledge - this is saving boat! Knowledge - This lamp illuminates a dark, dark world!

Knowledge - this is a beneficial healing for all ills of life! Knowledge - this is the ax, capable to carry away all the impenetrable thickets of suffering! Knowledge - this is a bridge thrown across a torrent of ignorance and lust!

And therefore, in all cases, proper thought and attention in the hearing person should diligently bring a knowledge" [16, p.13].

As we can see, despite the similarity and proximity of the concepts of "faith" and "knowledge" in Tengrianism and in Buddhism, and even some of their mutual enrichment, the essence of the Buddhist teaching is suffering. The main purpose of Buddhism, salvation as the attainment of nirvana, is unchanging. For this purpose, Buddhism did not seek a conflict with existing cults and beliefs, but it is trying to use them for the realization of the ultimate goal. In one of lectures outstanding, BuddhologistPyatigorsk talked about "supra-culture" and "supra-sociality" of Buddhism, due to his metaphysics and the theory of salvation [17, p.44].

From the III century, BC Manichaeism becomes widespread in Central Asia. The essence of the Manichean doctrine go down to the fact that the world around us is the scene of fighting between two principles, good and evil, light and darkness. However, the Manichean dualism is different from the Zoroastrian in that the world of light and goodness associated with the spiritual principle, and the world of evil and darkness - with the material. It follows that the material world around us - a world of evil. The purpose of the Manichean doctrine is to save the particles of light, enclosed in man (in his mind) from the power of materialism.

When analyzing and comparing Tengri and Manichean beliefs, a number of similarities, testifying about the interaction of data religions, are being asked. It is known that the most important principle of ontological dualism of Manichaeism is the two warring starting peaces - Light (truth) and Darkness (lie), good and evil. This dualistic vision of Light and Darkness is comparable to the dualism of good and evil in Tengrianism personifying opposition Kagan (heavenly) and Katun (earth) of births to the ancient Turks who opposed his union as the World Order of Chaos. In addition, the whole world is divided into the Turkish shamanism good and evil spirits, which are in constant antagonism. The Manichaean text "Kefalaya" it refers to the existence of five elements - Warriors of Light joined to the battle with the elements that are opposites. In the name of these elements there is presence of Tengri (the god of light wind tin turatengri, god of living wind jeltengri, the god of living light jaruqtengri, the god of water suvtengri, the god of fire ottengri) [17, p.187]. In addition, God of the Moon (ruler, resurrecting the dead) the Turkic term ajtengri, and possession of a wise knowledge of bilge bilig. All this, of course, is evidence of mixture in the Turkic culture of Manichean worldview and Tengrian traditions.

At his time, Khorezm scientist BeruniAburayhan noted the existence of a large community of followers of Mani in the Muslim Samarkand, and reported: "in non-Islamic world, the faith of Mani and his teachings profess most Eastern Turks, the inhabitants of China, Tibet and parts of India" [18, p.213].

Islam, as a religion and spiritual and religious foundation of Arab-Muslim culture, has been making new shades in the ancient linguistic worldview.

Considering the high traditionalism of Central Asian culture and honoring their customs, the "median" theology Hanafiyya correlated the psychology of local people. For example, still in the minds of people coexist peacefully Tengrian religious traditions: the belief in aruahov, the veneration of saints, the veneration of saints and visit the graves of famous people and various funeral (3 days, 7 days, 40 days, Funeral feast, anniversary), Holidays in particular - Nauryz. Many of them are organically woven into Islam and are considered Muslim, although they contradict the tenets of orthodox Islam.

CiocanValikhanov, at his time, pointed to the transformation-taking place in the minds of the Turkish people. In particular, he wrote: "... Islam among the people without illiterate mullahs could not take root, but remain sound, phrase, revealing old, shamanic concept. Due to subject to change a name, a word, not a thought.Ongon became known as arvah, Kok-Tengri - Allah or Hudaem, the spirit of the earth - Shaitan, peri, Divana and dzhin, but the idea remained shaman. Even in the views, it had the image that was an illustration of the shaman. Nevertheless shamanic foundation of faith was shaken by Mohammedan monotheism" [19, p.299]. In other words, it began to develop a special religious phenomenon, which became known as the "Turkish version of Islam".

As we can see, if the Orkhon-Yenisei inscriptions referred to Tengri, it has an X-XII centuries along with Tengri Allah was mentioned. If the ancient epitaphs praised the honor, courage, military services, the victory over the enemy, capture slaves and production, it is already in the works of the early Middle Ages actualized topic of piety, devotion, humility, fairness and generosity that is an illustration of the spiritual and moral, social and cultural dynamics which have experienced the ancient Turkic society through the adoption of Islam.

The concept of "faith" ("iman") - one of the key Islamic categories. Islamic doctrine (the Quran), on this occasion, tells the following story. God offered a pledge of faith first to the heaven - a huge, huge skies, which in their power cannot be compared with the little man. And these giant heaven refused - they said they cannot do it. Then God offered it to his land - but the land refused. Mountains, the great mountains also refused to take a pledge of faith. Finally, God offered it to a little, little man, "Take the pledge of faith" - and the man agreed, took it. Between God and man kind an agreement has been concluded, since only a humankind in the entire universe decided to take a pledge of faith. Thus, a person essentially separated from the whole universe, became distinct from it. Why is that? Yes, because he took the responsibility for compliance with the Act. "Deposit of faith" - that is responsibility for compliance with the Act. Man, therefore, has entered into a kind of contractual relationship with God [20, p.99].

That is how in the Islamic linguistic culture the relationships between God and man are based on contractual principles. Consequently, God gives eternal life for the relevant efforts of the man. Consequently, people counting on paradise in the next world, should have the required deeds, by which he deserves eternal life.

It is obvious that with the adoption of the Muslim faith Turks transformed their concept of "faith". Man in Islam is not just subject to certain norms of the law, it comes from God into a contractual relationship, and if you follow the rules of law in return God rewards him bestows heavenly life, or forgiveness.

This understanding of "faith" expresses a specific understanding of the Islamic world, associated with the central concept of Islam "takdir" (destiny) - preset order of things, divine determinism of the phenomena occurring in the world, including human actions. If a person's life and the whole world is perceived as perishable, transitory, and death is inevitable, the "faith" - this is the only right way, which can save a person in this world.

The Muslim theological thought "iman" (iman) is not only considered as a trust to God from man, but also as a highly moral category, that expresses the relationship of man to all alive. In this relation, "Iman", as the wise, inner sense in which there is no contradiction between the inner and the outer world captures the essence of the spiritual Tengrian "faith". The expression "imandy Adam" describes not just a religious person, but also a conscientious, and with high morality. The word "Iman" O.A. Segizbaev defines as faith, and as sincere light of the true faith in God, unblemished religious hypocrisy, deceit and hypocrisy. S.N. Akatay meant by the expression "imandy Adam" (a man with faith) - operate, above all, modest, conscientious, kind towards others.

"Din" embraces concepts such as worship, humility, faith, piety, monotheism. Din (religion) can be true (din al-haqq) and false (din al-batil). True religion is only Islam and all other faiths are false, "Indeed, the belief of Allah - is Islam" [21, p.19]. In this direction, the belief - is the belief in the sacred texts, in the words of the Prophet, belief in the Absolute. In this aspect, "faith" does not extend to human relationships. To know God is not possible since it cannot in any way be compared to anything. We need only to believe the letter of Scripture (Quran). In human life, there is nothing that could even remotely resemble the Creator, and it is impossible to seek the divine (god) in a man. This is seen as a grave sin - giving human qualities to the Absolute. In this case, everyone would agree with D.V. Pivovarov: "Sometimes fanaticism of faithless is explained by deficit is due to the silent and wise faith; it is not overcome despite all the efforts and religious obedience. This fanaticism is the result of senseless souls to spiritual light - faith and it signals a mental disorder and remorse faithless man" [22, p.508].

"Sharia" in Islam presents the straight and right path. This term has several meanings: 1) a set of divine commandments and prohibitions, 2) the divine law based on the Qur'an and Sunnah, 3) religious precepts relating to the practice of Muslims, 4) religion as a whole. The word "Sharia" is mentioned in many verses of the Quran, for example: "Then we urge you [Muhammad] the way of decrees [of faith] (Sharia). Follow the same for him, and did not yield to ignoble desires of the ignorant" [21, p.45]. Observe the faith - to live according to the canons of religious faith by keeping the commandments and regulations.

Thus, we see that with the Islamic faith in the mentality of religious Turks cultivated humility, obedience: muminlïqnišanïtavazuturur - a sign of true faith in God is humility (Yug. S.DTS, 347); forgiveness as a pledge of their own spiritual, mental and physical well-being: Saŋaküčqïlurersaküčkajqalī / kečürgilanïsenbuoldinjoli - if any tyrant oppresses you, / you forgive him, such is the way of faith (QBK.DTS, 160); Zafaqïldačïŋyajanutqïlvafa - who oppresses you, answer devotion (Yug.S.DTS,233);

The religious idea of human sinfulness also firmly take root in the Turkish mentality: Ottütünsüzbolmas / jigitjazuqsuzbolmas - there is no fire without smoke, / the young man without sin (MK.DTS, 260); jazuqsuzkišibuazundaküsüš - sinless man - a rare phenomenon in this world (QBN.DTS, 330); jazuqqakafaratbolurig toɣa- illnesses are atonement for sins (QBN.DTS, 290);

As we can see, the contents of lexical units, meaning the concept of "faith" evolve, and vary depending on the cultural and historical period and reflects the corresponding behaviors.

Respectively, a comparison of the different lexical units (heroism, courage, valor, on the one hand and piety, humility, obedience on the other) clearly allows to set the changes in the outlook of the Turks, and on the general socio-cultural and ethnic background to identify the factors influencing these changes.

However, it should be noted that, despite the dominance of Muslim ideology, Islam until the end was not accepted as the only religion with its dogmas and cult. Visiting the mosque and pray five times were always conditional. Islam was concentrated mainly in the cities, among the poets, merchants and artisans. The majority of the people, although considered himself to Islam, in their ritual life, he followed more to Tengrianism.

Influence of Arabic and Persian languages on the spiritual and cultural life of the ancient Turks contributed to the formation of a lexical list of words: alim (scholar), aql (mind, intelligence), arif (knowing), dana (scientist), hos (consciousness), hakim (sage), haqiqat (the truth), hikmat (knowledge), ilm (science, knowledge), nadan (ignorant), qalam (scholarship), ulama (scholars), xirad (mind, intelligence).

The texts of the Qur'an and Sunnah give reason to assert that "knowledge" is considered in Islam as one of the most important spiritual values. According to legend, Muhammad taught: "The search for knowledge is a religious duty of every Muslim" or "Seek knowledge even if it is [as far as China], for the quest for knowledge is a religious duty of every Muslim". Prophet Muhammad taught, "Add to your mind, and you will be closer to God" [23, p.88].

Researcher of Eastern philosophy F. Rouzental gives the following excerpt from the treatise "Brethren of Purity": "As many researchers are unfamiliar with the difference between ilm and iman, we must first explain what it is. Many speculative theologians (mutakallimun) called faith "knowledge". They say that faith is the knowledge gained through traditional teaching (sam), while knowledge through analogy (qiyas) is the knowledge obtained through the intellect. Therefore, we want to just explain what knowledge really is. Philosophers (hukama) say that knowledge - perception (tasawwur) of the distinguishing characteristics of the object of knowledge by a soul. If this knowledge, the soul does not comprehend it in its real nature when it comes to information through traditional teaching. Accordingly, such information is not knowledge, but faith (iman), recognition (iqrar), beliefs (tasdiq). For this reason, the prophets at first sought recognition (iqrar) from their people, then called them to believe (tasdiq), and on reaching clarity (bayan), they urged people to study the true objects of knowledge (al-maarifal-haqiqiyah)" [23, p.114-115]. Another excerpt from the treatise "The Brothers purity", "Knowledge - is the known images in the soul of the knower. Know that there is no knowledge without teaching and learning of science. The learning - is the motivation that comes from the soul, knowing true to the soul, knowing the potential. Assimilation of knowledge - a perception of the soul forms of learning. Know that the soul takes the form of objects perceived in three ways: first - through the senses, secondly - by the arguments, and the third - through meditation and contemplation" [23, p.137].

These two fragments implies that knowledge above faith. Faith is actually defined as trust in the content information received from someone else - a teacher or prophet. Therefore, faith appears as only a preliminary step on the way to valid knowledge. However, the importance of faith for a man is not exhausted by this. In "Message", it says: "Just as a man with the help of wealth secures the pleasure of eating and drinking in this life, so with the help of the knowledge he reaches the road to a future life, and through faith finds it" [24, p.148].

Summing up the whole data definition of "knowledge", one could claim that "knowledge" - is a gift that God "make people happy".

In the limiting interpretation of "ilm" in the middle Ages, it meant that the knowledge is of the divine, it was an expression of the divine essence; in fact, her identity, the essential attribute of Allah that is defining its relationship with the created world. And of course, "ilm" in the appendix to a man is the divine science, the knowledge of God and knowledge of the individual, the individual sciences are its departments, application to different areas of general knowledge ("ilm al-kalam") [23, p.71].

A special role in Islam belongs to the concept aql / Akyl "mind", "reason", "intelligence". The concept Akyl – "mind", "reason" was invested the knowledge of those sciences, which were necessary for practical life.

The most extensive field of view aql / Akyl is the sphere of knowledge, *if you want to know, study geometry, then open [to you] the door of arithmetic (QBN, 197); knowledge of medicine doctors did not benefit [to free from death] (QBN, 198); ambassador should be educated to know the rules of speech; Ambassador should know astrology, medicine and be able to interpret dreams; for the post of vizier need quite a perfect husband, reading, writing, and very clever; the clerk must be knowledgeable, smart handwriting it must be skillful, eloquence - good;* (QBN, 114).

Marifa / ma'rifah - is the knowledge attained by irrational way as a result of long practice experience and subjective relations. Sufis called "Marif" esoteric, secret, hidden (Batin) knowledge that is fundamentally different from the esoteric, explicit (Zahir).

In Sufism "Marif" finds by devotional al - Hakki (true). If the "traveler" (Salik) was able to get the highest states of spiritual practice, then God Himself reveals to him the hidden knowledge.

To the knowledge inherent in the Turkic worldview, peculiar to the Sufi's understanding. Sufi retains the esoteric meaning of religious knowledge, seeing it as an opportunity to self-improvement, the possibility of knowing God. Knowledge should be moral and faith conscious.

Talking about the Muslim concept of "knowledge", we can say that it displays were clearly presented in a variety of trends: the actual sound of Muslim philosophy, Islamic theology (Kalam), and Sufism. However, in general, Muslim rational philosophy, which has at the heart of the teachings of Aristotle and Platon, it was unacceptable to Kalam for his rational and cognitive recognition of God and of the main provisions of Tawhid in the Sunni presentation, but acceptable for the Central Asian freethinking [25, p.39].

5. CONCLUSION

In general, for the understanding of the ancient Turkic picture of the world it is needed to take into account the basic provisions, which together formed the linguistic worldview of ancient Turks. Firstly, the highest Mind, the Creator Tengri was an important need for the ancient man, his vision of the world and the moral consciousness, without which he was unable to accommodate in the world. Tengri was the essence of "faith" and "consciousness", the ultimate truth around which to group all concepts and ideas; it was the focal point of the ancient Turkic world picture, "the final regulatory principle of the whole picture of the world era" [7, p.19]. Second, the belief in Tengri called person: do worthy deeds, for heroic actions, obliged to moral purity. Third, having a broad-minded and logical thinking, he had unlimited trust and openness to life. Fourth, understanding of the world and the meaning of life in the worldview of ancient Turks - is the continuity of life and its constant renewal. Note that in the written monuments, it was not just about life, and about enjoying it: "I did not enjoy..." Finally, at this level, man was openly directed to the cosmos, to the outside world, in which everything is filled with "adamgershilik"– "humanity".

This is the true beginning of spiritual life were laid traits such as openness to new, confidence and ability to maintain its internal unity.

However, it should be noted that Tengriism as well as Islam expanded the horizons of religious experience and religious spirituality thus continued ongoing process of its dynamics. Islam also has kept intact the traditional foundations Tengrianism.

Interestingly, when a head of any missionaries, ancient Turks took only necessary and useful to them. To resist this pressure and to avoid the fanatical worship helped that the ancient Turks have long been formed their value-ideological complex. Therefore, when Islam came to Central Asia, the Turks could well perceive it Sufi branch. Many of the provisions of Sufism, along with humanism inherent in Islam were acceptable to Tengri worldview.

Thus, a comprehensive study of the concepts "Faith" and "knowledge" requires, first, a comprehensive and in-depth study of the spiritual and cultural foundations of the ancient Turkic civilization, secondly, a deep analysis of the processes of transformation of the given concepts in results of the interaction between Tengrianism with other philosophical and religious systems. Scientific-objective knowledge is required, and the problem requires a relationship between faith and knowledge in linguistic and philosophic thought in Turkic renaissance era. This, ultimately, will determine the place of the Turkic culture in the world culture and provide science-based implementation of the idea of cultural unity of the Turkic peoples, their consolidation in a multi-polar world, resolving problems without excessive ideologization and politicization.

In the ancient Turkic linguistic worldview, consistently and reasonably distinguish two main stages in addressing relationship between faith and knowledge. The first phase is due to the integrity of attitude, hence the indivisibility and some vague concept of "faith" and "knowledge", their dynamism, variability and openness. This period begins in traditional mythology and finds expression in the ancient Turkic written monuments of Orkhon-Yenisey period. The second stage (the Turkic Renaissance) is characterized by an attempt to synthesize the spiritual and ethical faith with the religious faith, rational knowledge and "divine"; hence, the concept for dialogue between faith and knowledge, their harmony and unity appear.

Turkic ethnic group, which had their own, established beliefs and a certain mentality associated with the way of life; it was easier to accept the concept of Sufi Islam. This determined the form of relationship between faith and knowledge in the traditional world, which developed in the Turkic spiritual thought - tolerance, care and respect for other people and religions.

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Finally, the knowledge that many characteristics of ancient prayer are still part of the religious baggage of present-day believers, particularly in the Mediterranean, justifies a more general ap- proach. This leads us to another preliminary observation. By and large we can focus our attention either on the elements which Antiquity and the present-day have in common or on those which differentiate one from the other. In the ancient consciousness «mind» — is a cosmic principle, the essence of being in general, whereas in the west, the mind forms the precondition of knowledge, and therefore the world as representation. Axiom of reasonableness of the world is the order of the cosmos, is the understanding that being is «knowable» that all in the world is «reasonable.» The concept of reasonableness in the ancient mentality is multidimensional, combines «faith knowledge» and «life pragmatism». Reasonableness here performs as reasonably practicable (biliglik — practical wisdom) and as cognitive (bogubilig). «Knowledge», «mind», «wisdom» in the ontological key are defined as: regularity, correctness, order, lying in the ground of being. So in the ancient Slavic language our ancestors called themselves, who were descendants of the Scythians. Everyone in this society with their actions and behavior had to carry the good and the good of his tribe, to be useful to others. This concept in the Vedic culture of the Slavs and Aryans was closely connected with the concepts of society, the collective and conciliarity. When making important decisions, it was important to consider the majority opinion. On pagan images you can see them as symbols of education, upbringing, knowledge and literacy. Naturally, the most productive was the creation of harmonious conditions for development in the environment of workers from their immediate environment, that is, in the family circle.